

Elder Willis Burns  
married 1843



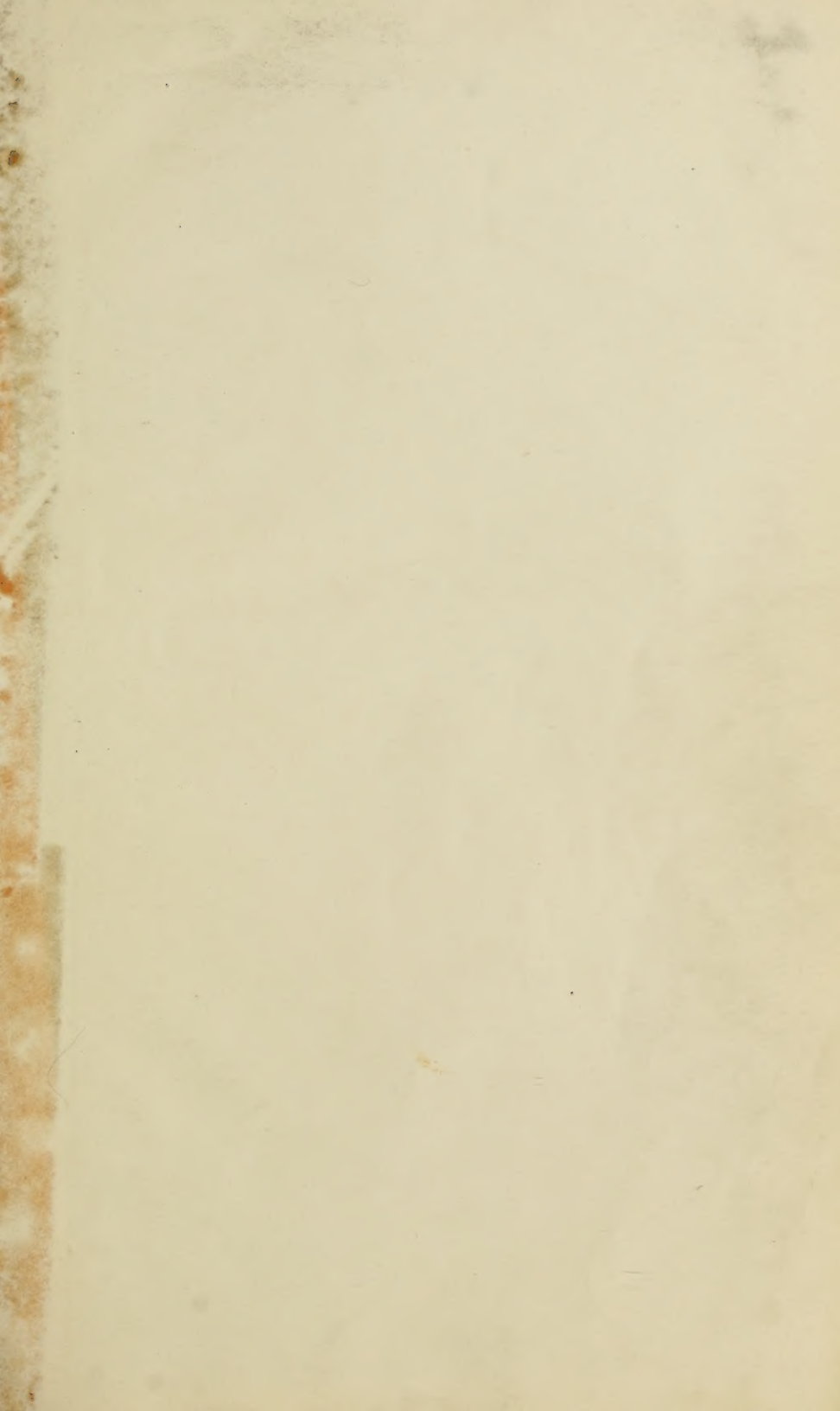
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Birmingham Baptist  
Association.


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J D Ray.

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1833 to 1873.

Elyton - no constitution  
in 1833 & dissolved in  
1846.





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# MINUTES

OF THE

SEVENTEENTH ANNUAL SESSION

OF THE

CANAAN BAPTIST ASSOCIATION,

HELD AT

MUD CREEK MEETING-HOUSE,

JEFFERSON COUNTY, ALA.,

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SATURDAY, OCT. 5, 1850.

1. The Delegates to the Seventeenth Annual Session of the Canaan Baptist Association, met at Mud Creek Meeting-house, and repaired to the stand, where the Introductory Sermon was delivered by Elder J. Moor.

2. After which, the Delegates assembled in the meeting-house. Prayer by bro. Thompson.

3. The letters from the several Churches were called for, read, and the names of their Delegates enrolled.

4. Elder J. Moor was chosen Moderator, A. J. WALDROP, Recording, and Wm. J. ROCKETT, Corresponding Secretary.

5. Invited visiting Ministers to seats.

6. Read Rules of Decorum.

7. An opportunity was afforded for the admission of newly constituted Churches, when Little Shades, Shelby county, came forward, by letter and Delegates, and being found orthodox, was cordially received, by the Moderator extending the right hand of fellowship. Attached to the First District.

8. Committees were appointed, viz:

*To Arrange Business*—Byars, Baker, and Truss, with the Moderator and Clerk.

*On Finance*—A. G. Waldrop and A. B. Turner.

*On Documents*—Byars, Moor, Baker, King, and A. J. Waldrop, and by request of bro. Byars, the Circular prepared by him, was referred to this to this committee.

*On Sabbath Schools*—Rockett, Baker, and J. J. Byars.

9. Appointed B. B. Smith and J. P. Thompson to preach on to-morrow. Smith in the morning, before the Missionary Sermon, and Thompson in the evening. Services commenced at half past 9 o'clock.

10. Whereas, the 3d District of this Association has become so large—

*Resolved*, That a member from each Church be appointed, whose business it shall be to divide said District, and report.

The committee were Smith, Davis of T., Miles, Skelton, Draper, Davis of W., S. T. Huey, E. Parsons, and J. Huey.

11. *Correspondence received.*—A letter from the *Tuskaloosa* Association, by the hands of Elders Thompson and Arnold, (Minutes having been previously received.) From *Coosa River* Association, letter and Minutes, by Elder T. P. Holcombe. From *Muscle Shoal* Association, a letter and Minutes, no messenger. From *Mulberry* Association, a package of Minutes, no messenger.

12. *Correspondence returned.*—To the *Muscle Shoal* Association, A. J. Waldrop. To the *Tuskaloosa*, Byars, Smith, Skelton, and Waldrop. To the *Mulberry*, J. Moor, Harris, R. Wood, and King. To the *Coosa River*, McDonald, E. Wood, and H. Moor. To the *Alabama Baptist State Convention*, King, R. Wood, Hagood, J. Moor, Smith, H. Moor, T. F. Waldrop, D. Davis, Baker, and A. J. Waldrop. And the Corresponding Secretary was directed to write all letters of correspondence.

13. Agreed to open correspondence with the North River Association. Delegates, Smith and J. J. Byars.

14. Appointed Hagood, King, Wood, and Davis, to pass through the congregation immediately after the preaching of the Missionary Sermon, and receive contributions, the same to be applied to *Indian Missions*.

After prayer by bro. Smith, adjourned till Monday morning, 8 o'clock.

### SABBATH.

The brethren appointed to occupy the stand, preached as follows; Smith in the morning, from John, v, 39—"Search the Scriptures," &c. After a short recess, A. J. Waldrop preached the Missionary Sermon, from Zech. 14th ch. part of 9th verse—"And the Lord shall be King over all the earth." After which, a collection of about \$40 was taken up. [There was then an intermission for dinner—brethren tented on the ground.] In the evening, brother Thompson preached from Isa. 55, 7—"Let the wicked forsake his way," &c. The weather was fine—the congregation quite large—and from appearances, it is right to believe there was much good done.

### MONDAY MORNING, OCT. 7.

Met pursuant to adjournment. Prayer by the Moderator.

15. The committee on Arrangement of Business, reported. Report concurred in, and committee discharged.

16. The roll was read.

17. The committees made their Reports.

On *Documents*, [See Appendix, A.] Report received, and committee discharged.

On the *Division of Third District*, reported—that Union, Jefferson, Canaan, Mudd Creek, Prude's Creek, and Rupes' Valley churches compose the Third District, and Rock Creek, Big Creek, Liberty, and Good Hope, compose the Fourth District. Report received, and committee discharged.

On *Sabbath Schools*, [See Appendix B.] Report concurred in, and committee discharged.

18. Report of *District Meetings*.

1st—will be held with the Union church, Shelby county, commencing Friday before the first Sabbath in September, 1851.

2d—will be held with the Cahawba church, commencing Friday before the first Sabbath in August, 1851.

3d—will be held with the Roops' Valley church, commencing Friday before the 2d Sabbath in July, 1851.

4th—will be held with the Rock Creek church, commencing Friday before the 3d Sabbath in July, 1851.



19. The committee on *Finance* made their Report, which is as follows:

Received from the Churches for printing Minutes, .....\$20 35  
do do for the use of the Association,..... 22 40

do from Cahaba ch. \$8, and Union, Jefferson, \$1. for F. M. 9 60

Paid the same over to the Treasurer. Report received, and committee discharged.

Collection on the Sabbath for Indian Mission, about \$40, which was passed over to bro. King, to be carried to the Convention.

20. Report on *Domestic Missions*, by the Secretary, Wm J. Rockett. [See Appendix C.] Report concurred in, and committee discharged.

21. The Circular Letter, which was referred to the committee on Documents, was read, approved, and ordered to be appended to these Minutes.

22. Read and approved the letters of Correspondence.

23. E. Wood continued Treasurer.

24. The next Association will be held with the Mt. Zion church, St. Clair county, commencing Saturday before the First Sabbath in October, 1851. Elder W. C. Harris will preach the Introductory Sermon—H. G. Smith alternate. Elder H. G. Smith will preach the Missionary Sermon—Waldrop alternate. Elder J. Moor to write the Circular Letter, from a subject of his own choice.

25. In order to carry out the Domestic Missionary enterprise, agreed to pursue the same course as heretofore. Whereupon, brethren Dannailey, King, J. Wilder, C. Williams, O. Franklin, jr., Ellington, McLendon, Praytor, Timmons, Hagood, T. Adkins, Baker, Stone, A. Sanders, Wm J. Rockett, Parsons, J. Davis, and Jones were appointed, whose duty it shall be to engage with their respective churches and congregations in raising funds until Saturday before the first Sabbath in May next, when they shall meet at Union Church, Jefferson county, and employ one or more Missionaries, and assign him or them the field, &c.—provided funds are secured to justify such appointment.

26. The following queries were presented and adopted:

*Query No. 1.* Ought those who labor as Domestic Missionaries, or any Ordained Minister of the Gospel of this Association, receive and baptize any person or persons without being received by some church, or by a committee appointed by the church? *Answer, No.*

*Query No. 2.* Should we as an Association recommend that any person or persons who have been received and baptized by Domestic Missionaries or Ordained Ministers of the Gospel, in this Association, upon a presentation of a certificate of their baptism from such minister or ministers of the Gospel, and the church to which said person or persons may present themselves for membership, be satisfied of their christian conduct since their baptism, shall be received into the fellowship of such church? *Answer, Yes.*

27. Ordered, that the clerk superintend the printing of these minutes, that he have as many copies printed as funds will justify, after retaining \$12 50 cents for his services out of the minute fund.

28. Appointed distributing agents; for the 1st District. A. McDonald 2d, E. Wood, 3d, J. H. Baker, 4th, A. J. Waldrop.

29. Ordered, that the treasurer pay over all moneys, according to the intention of the donors of said funds.

30. The Association having finished all the business before it, the Moderator addressed the brethren in an appropriate valedictory, and then bro. Byers prayed. The Parting Hymn was sung, the brotherly farewell taken, and with Christian love, the Association adjourned.

J. MOOR, *Moderator.*

A. J. WALDROP, *Clerk.*



CANAAN BAPTIST ASSOCIATION—DELEGATES—STATISTICS—PASTORS.

[illegible]

☛ Cahaba Church sent \$8 for Foreign Missions, and Union, Jefferson, \$11.

Price of printing 500 of these Minutes, \$25. Received of the Clerk \$16 85.

BLADE.

## CIRCULAR.

DEAR BRETHREN:—We address you upon the means necessary to be used, to produce an efficient and useful ministry. And the first and most necessary qualification in a minister of the gospel is, that his mind be deeply imbued with a spirit of piety and religion. Splendid talents, profound science, and strength of intellect, can never be a substitute for piety and religion, nor qualify a man so as to be a profitable minister of the gospel. But we are not to conclude, that science is unnecessary, in order to have an efficient and profitable ministry; and it is important, that we carefully guard against two extremes of error on this subject, either to put too much, or too little stress, on human learning. No doubt, there have been numbers of faithful, and profitable preachers, who, with a very limited education, have become able ministers of the gospel, and have been the Shamgars with their ox goads, who have borne the burden and heat of the day; and have routed the enemies of Israel. But they have been men of improving minds, they have given themselves to reading and meditation; they have studied to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth; they have made the Scriptures their study, without which, it is not to be expected that a man can be a very useful minister of the gospel. Here we will notice an error of some, who are for burning all books but the Bible, and claiming extraordinary aid, which is not to be expected, telling the congregation, that they will speak whatever the Lord gives them; as though they were divinely inspired: and, then, in the course of their sermon, commit a number of gross blunders which proceed from an unpardonable neglect, in not using the means of information within the compass of their power; and it is much to be regretted that some pious and good brethren are such poor readers, as to read their text incorrectly, and destroy its doctrine and meaning. Therefore, to have an efficient and profitable ministry, these hindering causes ought, as far as possible, to be removed. Young men who give satisfactory evidence, that a dispensation of the gospel is committed unto them, ought to be assisted in obtaining, if possible, a good English education; but, lest conclusion should be drawn, that we think, there is no use for very much science in the pulpit, we further remark, we would that every minister of the gospel were a profound scholar, and able to read the Scriptures in their original language; and, but for such men, we would never have had an English Bible, or the Scriptures translated into the different languages of the pagan world. We are happy to know that we have some such men, who are qualified to meet the infidel on any ground he may take, with his philosophy, and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ. Then we argue science as a handmaid to religion, and particularly to the pulpit; further to have an efficient ministry, there must be a special call to that important office, and “no man taketh this honor unto himself, but he that is called of God, as was Aaron: and the Lord said by the prophet, that they who make themselves so, shall not profit his people.” But we are not to expect, as some have enthusiastically imagined, that they have heard, with their natural ears, a voice from heaven to go and preach the gospel: but they are called by impression, and biddings of God’s Holy Spirit, and made to feel with Paul, that a dispensation of the gospel is committed unto them, and we is me if I preach not the gospel. And how important is it, that they who think

they have preaching impressions, should study the matter prayerfully and well, lest after having begun to build, they shall not be able to finish. Then men will begin to mock and say, this man began to build and was not able to finish; yet at the same time, he ought to avoid another mistake, that a man ought never to attempt to preach while he can avoid it; or like Jonah to be cast into the whale's belly before he will consent to do what he reasonably feels to be his duty.

Further, to be an efficient and useful preacher, he must be exemplary in his life and conduct. Christ said to his Apostles, let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven; and the Apostle Paul claimed for himself and his fellow laborers, "we behaved not ourselves disorderly among you." And the Apostle, in his first letter to Timothy, and latter part of the 4th chapter, points out the duties of a minister of the gospel, that he may be abundantly useful: "Let no man despise thy youth; be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Meditate on these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine, for in doing this, thou shalt both save thyself and them that hear thee;" and in his second letter, 2d chapter, 3d and 4th verses, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." In order that ministers discharge their duty, so as to be efficient and profitable preachers, churches must do their duty and sustain them. We argue this point not as a deed of charity, but as a piece of moral justice; and we argue this subject from the authority of the Bible. Under the law, the priest was to live of the sanctuary; and under the gospel, 2 Cor. ix, 14, Paul says: "Even so the Lord ordained that they which preach the gospel, should live of the gospel." Notice the expression first negatively, to be understood, not to make a gain of the gospel, or to make a fortune by preaching the gospel, but simply to live of the gospel. And in consequence of not being sustained, it is with the minister of the gospel as it was with the priests when the tithes were not brought into the treasury—they fled to the field to get a support: and we do not find any charge brought against them for so doing. So it frequently becomes necessary for the minister of the gospel to be so constantly engaged in his farm, (if not too poor to have one,) or in his shop or school, to provide support for his family, and educate his children, that he has not time to spare extensively, or be abundantly useful as a minister of the gospel; and it is much to be regretted, that preachers, as well as others, are not unfrequently seeking lucrative offices, in order to sustain themselves. And what a pity, that a minister of the gospel is to be seen riding about electioneering for a petty office that will barely remunerate him for the time he spends; and there are persons in the church, and out of the church, who act very ungenerously towards him; they will not vote for him because he is a preacher, notwithstanding he may be ever so well qualified, and his little office may not in any way interfere so much with his preaching as other occupations he is bound to follow, to support his family and provide things honestly before all men.

Conclusively we ask, when will churches awake to their duty? We are gratified in saying, that we have excellent and liberal members in our churches: but many do but little, and some nothing. Let such hear the Lord by the prophet Malichi to Israel. "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, this whole nation. Bring ye all the tithes into the storehouse, that there may



be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." We have no objections to ministers laboring with their hands. When Paul met with Aquilla and Priscilla, and was stationary a little while, being of the same occupation, (for they were tent makers,) he abode with them and wrought with them, and every Sabbath day he reasoned with them in the synagogues. Let ministers pattern after him, and like him, labor with their own hands; but when duty calls, let their hands be loosed, and let them be at liberty to go. When thus sustained, we will not allow them a lucrative office of any description; and until this is the case, we have not a right to expect a very efficient ministry.

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## APPENDIX.

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### [A] REPORT ON DOCUMENTS.

Your committee on Documents, beg leave to Report—That we have had the same under consideration, and would recommend to the favorable regard of all the members of our churches, the Circular of the Corresponding Secretary of the Southern Board of Domestic Missions; and also the Circular of the President of the Baptist Southern Convention, in favor of raising funds for the support of indigent young men in the Howard College, preparing for the ministry. We also recommend to the members of all our churches, the "South Western Baptist," as a paper that ought to be in every family; also, the "Missionary Journal," and "Commission." J. BYARS, Chairman.

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### [B] REPORT ON SABBATH SCHOOLS.

Your committee, appointed on Sabbath Schools, beg leave to Report—That we have had the same under consideration. We find but little doing in any of our churches, and so far as your committee knows, not a single well organized Sabbath School is found amongst any of our churches. This state of things, on a subject of so much importance, your committee deeply regret: and would recommend to this Association to recommend to every church composing her body, to form one Sabbath School at the church, or at some suitable place in the bounds of the church. And that all evangelical denominations be earnestly invited to co-operate with us in this important work: and that each church at the next Association report in her letter to this Association.

All of which is respectfully submitted,

W. J. ROCKETT, Chairman.

## [C] REPORT ON DOMESTIC MISSIONS.

The Executive committee ask leave to Report—That it met at Union church, Jefferson county, on Friday the 3d day of May last, and upon a call of the churches, seven only were represented; yet the amount of funds reported to be pledged was thought amply sufficient to justify the Board in employing two Domestic Missionaries, and accordingly did employ bros. A. McDonald and Owen Franklin, sen., to ride for the term of fifty days each. We discover from their Report, that their labors have been greatly blessed. They report many interesting meetings; at many of which a large number of persons became seriously concerned about their eternal welfare, and many were happily converted to God. The number of conversions at one place, hitherto almost entirely destitute of preaching, at two of their meetings, was thirty-two—15 of whom were baptized at the last meeting. In view of all this good, we are constrained to recommend the continuance of Domestic Missions in our Association, upon the same plan. Bro. McDonald reports 49 days of service, Bro. Franklin 47.

For further particulars, we respectfully refer you to their Report.

We further state that a balance remains in the hands of the Treasurer, after compensating the Missionaries.

MAL. McMATH, *Chairman of the Executive Board.*

*Dear Brother*—We commenced our labors under your appointment of May last, on the 13th of July, at a school-house near Heard's shoal, at which place we labored four days. The prospect was flattering, all things considered; several came forward for prayer, and considerable interest was manifested by the congregation. We preached 9 sermons. Brother Cain, of Lost Creek Association, assisted us for three days.

We then held meetings two days and one night at Big Creek Church, and one night at the house of a sick sister. Preached 5 sermons.

We next met near Squaw Shoal, at a new meeting house, called Forked Poplar. At this place we preached 13 sermons, and labored six days and two nights. At different times, persons came to the anxious seat for prayers, and three professed a hope in Christ.

We then met on the road from Rock Creek Church to Elyton, at a meeting house called Piney Woods. At this place we labored seven days and one night. We were assisted three days by bro. Bolling, of the Methodist Church. Here, 13 professed to find the pearl of great price.

We then assisted bro. Waldrop in holding a meeting at Liberty church, for five days, at which bro. N. Skelton was ordained to the Gospel ministry.

Franklin attended our appointment on Five Mile Creek, and preached two days to small but orderly congregations.

Our meetings on "Camp Branch," was protracted for 4 days, when we dismissed on account of a part of the congregation having to attend Court. We labored at this place 4 days, and the prospects were quite encouraging.

We then held a second meeting at Piney Woods, of 8 days. Nineteen persons professed to have obtained a pardon of their sins, and we received and baptized 15 persons.

We closed our mission by holding a two days' meeting at the Forked Poplar meeting house. We preached three sermons to large and orderly congregations, and three persons presented themselves at the anxious seat.

We have travelled and preached as follows: McDonald 212 miles, 49 days—Franklin 220 miles, 47 days. We, together, preached 75 sermons.

In the above we omitted to mention visiting some sick persons, and holding other meetings, incidental to the plan under which we were commissioned; but these, we hope, will tell in that great day, for which all other days were made.

All of which is respectfully submitted,

McDONALD and FRANKLIN.

















